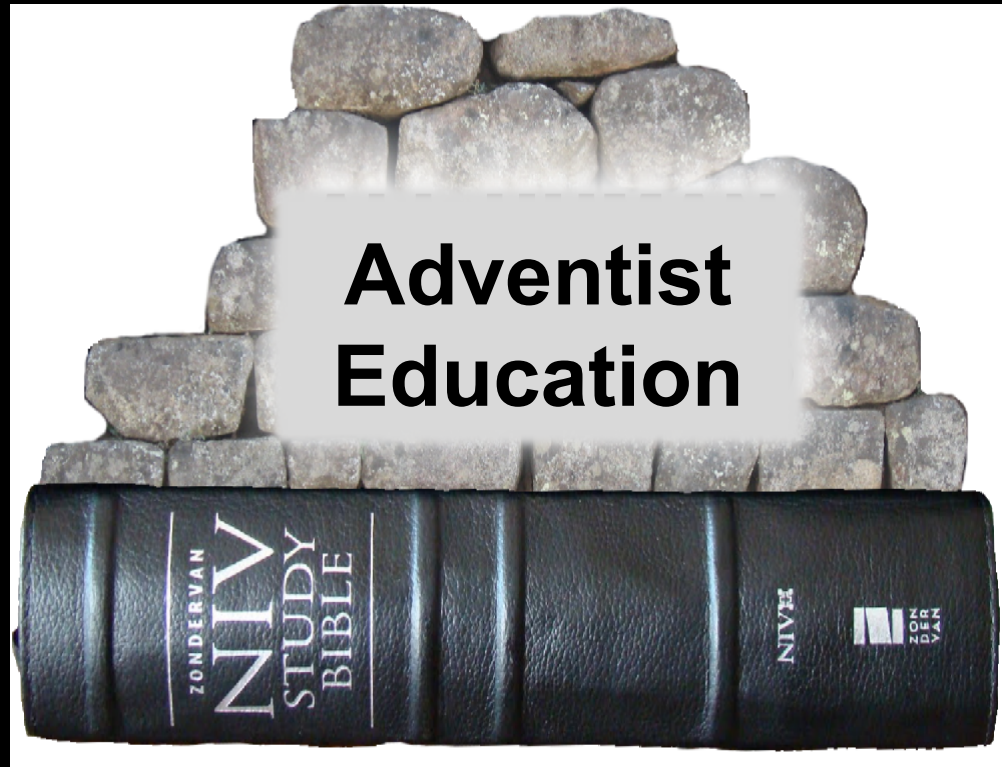


The Biblical Foundation for Adventist Education

By E. Edward Zinke
Illustrations by David Zinke
and Carol Raney
Motivation by Doug Zinke
and by Seven Grandchildren



The Authority of the Bible in the History of Theology

Reformation - Present

Reformation



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post- Modernism
--------------	--	--	---	---------------------------------

The Bible ALONE



A stack of approximately 15 grey, rectangular stones is piled on top of a black leather-bound Bible. The Bible is lying flat, and the stones are stacked in a roughly triangular shape, with the top row having about 5 stones and the bottom row having about 15 stones. The text "ALL HUMAN DISCIPLINES" is overlaid in the center of the stones.

**ALL HUMAN
DISCIPLINES**

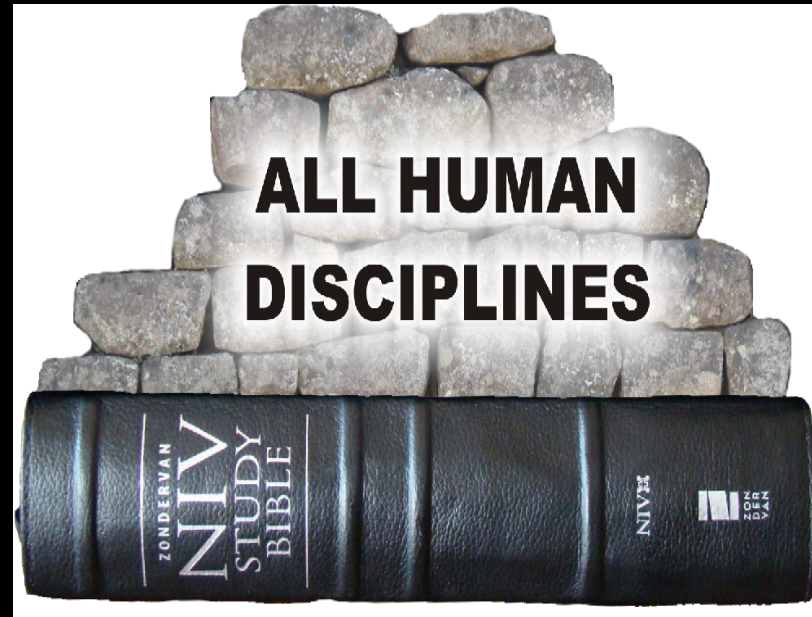
ZONDERVAN
NIV
STUDY
BIBLE

NIV



Sola Scriptura

- Affirmed the foundational role of Scripture



Sola Scriptura

- The world view (philosophy) must come from Scripture itself.
- The method for the study of the Scripture must arise out of Scripture itself.
- Scripture must be its own interpreter-compare text with text.

Sola Scripture

- Did not deny that God could speak through other channels
- Scripture provides the sole foundation for accepting and the basis for interpreting God's revelation in other areas.

Martin Luther



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post-Modernism
---------------------	---	--	--	---



Basis of the Great Controversy

“Fearlessly did Luther defend the gospel from the attacks which came from **every quarter**. The Word of God proved itself a weapon mighty in every conflict. With that word he warred against the usurped **authority of the pope**, and the **rationalistic philosophy** of the schoolmen, while he stood firm as a rock against the **fanaticism** that sought to ally itself with the reformation.

Basis of the Great Controversy

Each of these **opposing elements** was in its own way setting aside the **Holy Scriptures** and exalting **human wisdom** as the source of religious truth and knowledge. **Rationalism** idolizes **reason** and makes this the criterion for religion. **Romanism**, claiming for her sovereign pontiff an inspiration descended in unbroken line from the apostles, and unchangeable through all time, gives ample opportunity for every species of extravagance and corruption to be concealed under the sanctity of the apostolic commission.

Basis of the Great Controversy

The inspiration claimed by Munster and his associates proceeded from no higher source than the vagaries of the **imagination**, and its influence was subversive of all authority, human or divine. True Christianity receives the **word of God** as the great treasure house of inspired truth and **the test** of inspiration.” --*Great Controversy*, p. 193

Zwingli

- Word of God = only infallible authority
- No new method, but the old method employed by the church in earlier and purer times



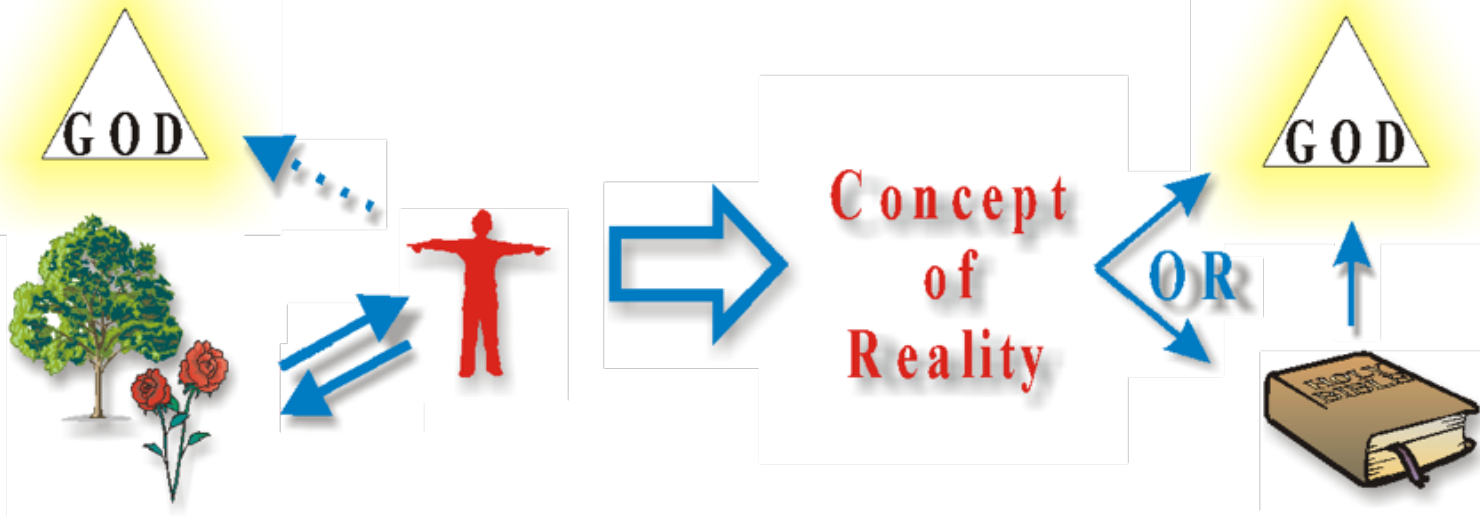
“The more he searched the **Scriptures**, the clearer appeared the **contrast** between their truths and the heresies of **Rome**. He **submitted himself** to the Bible as the **Word of God**, the **only sufficient, infallible rule**. He saw that it must be its **own interpreter**. He dared not attempt to explain Scripture to sustain a **preconceived theory** or doctrine, but held it his duty to learn what is its **direct and obvious teaching**. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he **invoked** the aid of the **Holy Spirit**, which would, he declared, **reveal** it to all who sought it in sincerity and with prayer.

“The Scriptures,’ said Zwingli, ‘**come from God, not from man**, and even that **God** who **enlightens** will give thee to understand that the **speech comes from God**. The Word of God . . . cannot fail; it is bright, it teaches itself, it discloses itself, it illumines the soul with all salvation and grace, comforts it in God, humbles it, so that it **loses** and even **forfeits itself**, and embraces God.’ The truth of these words Zwingli himself had proved. Speaking of his experience at this time, he afterward wrote: ‘When . . . I began to **give myself wholly** up to the **Holy Scriptures, philosophy and theology (scholastic)** would always keep suggesting quarrels to me. At last I came to this, that I thought, “Thou must let all that lie, and learn the meaning of God **purely** out of His own simple word.” Then I began to ask God for His light, and the Scriptures began to be much easier to me.’” —*Great Controversy*, pp. 173-74

Paths to Knowledge of God

Medieval World

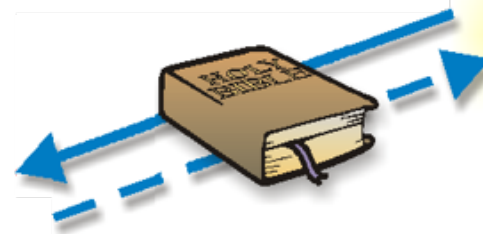
“If you want to know God,
look at reality”



Paths to Knowledge of God

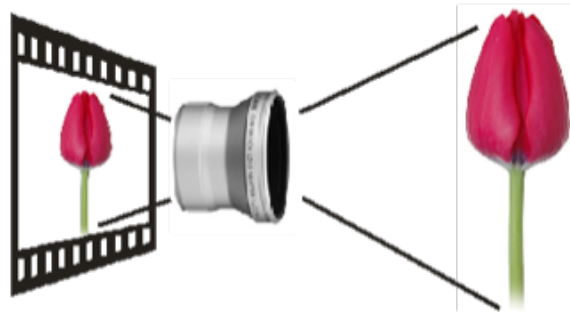
Reformation

“If you want to know God or the world, you must rely on God’s self-revelation.”



Early Church and Middle Ages

Reality imposes meaning upon the mind of man. Theologians intended to discover the external world of reality.



The mind of man is the blank piece of film upon which reality is registered

In the middle ages the task of the theologian was to synthesize the truths of the natural world, i.e. Plato and Aristotle, with the truths of the Bible.

The formula was the Bible

AND

reason, tradition, church councils, the pope, etc.

The context and the method for studying the Bible came from the natural world.



The Bible

Alone



The Bible Alone

Alone

Alone



The Bible Alone

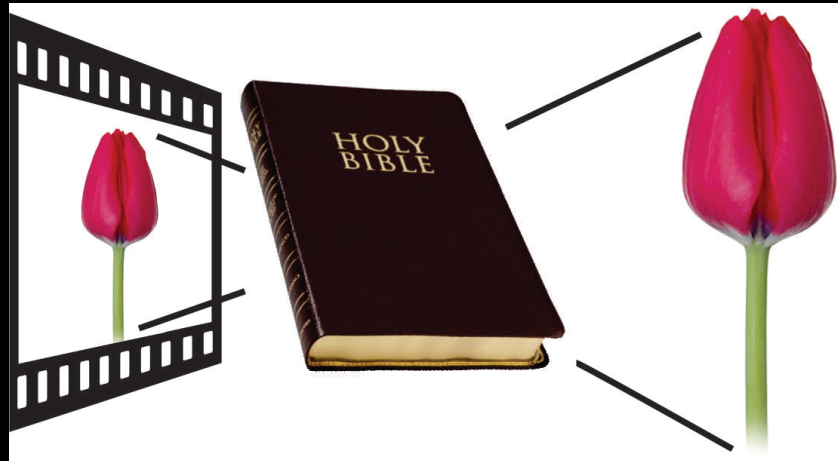
Alone

Alone

Alone



Protestant Reformation



The Bible
ALONE



Is the lens (philosophy)
through which the natural
world is understood



The Bible Alone

A stack of approximately 15 grey, rectangular stones is piled on top of a black leather-bound Bible. The Bible is lying flat, and the stones are stacked in a roughly triangular shape, with the top row having about 5 stones and the bottom row having about 15 stones. The text "ALL HUMAN DISCIPLINES" is overlaid in the center of the stones.

**ALL HUMAN
DISCIPLINES**

ZONDERVAN
NIV
STUDY
BIBLE

NIV





Protestant Scholasticism

Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post- Modernism
--------------	--	--	---	---------------------------------

Used the same rationalistic methods for theology as the middle ages

Scholasticism

- Tradition was *the* authority
 - Church tradition
 - Particularly the Philosophical tradition of Aristotle
- Cosmology of Ptolemy

Aristotelian Scholasticism

- Scripture and nature were to be understood by:
 - Authority of the past
 - Traditions of the church
 - Intellectual traditions of the scholastics - Aristotelianism



Aristotelian Scholasticism

- Things were categorized by their degrees of perfections
- There were two distinct worlds

God

Reality

Immutable things
of the heavens

Mutable things of earth

A shadow of Reality

Aristotelian Scholasticism

- Things were categorized by their degrees of perfections
- There were two distinct worlds

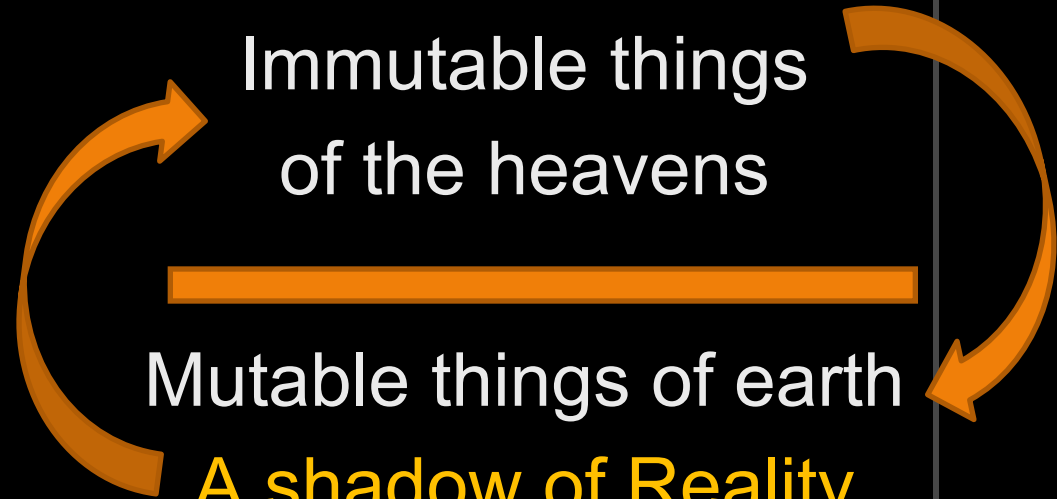
God

Reality

Immutable things
of the heavens

Mutable things of earth

A shadow of Reality



Center of the Universe

- Earth was at the center of the universe: why

Not because the earth was the center of God's activity, but because:

- Mutable things fall to the earth
- Divine things rise to the heavens

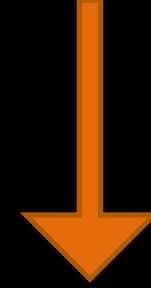
Enlightenment



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post- Modernism
--------------	--	--	---	---------------------------------

- Freedoms opened up by the Reformation
- Reaction to the authority of tradition and the rigidity of scholasticism

Enlightenment



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post- Modernism
--------------	--	--	---	---------------------------------

- Development of modern science
- New philosophical understandings

Scientific Revolution

- New cosmology: Copernicus, Kepler, Galileo, Newton
- Earth was not the center of the universe
- Earth was in orbit around the sun

Scholastic Tradition Was Questioned

- Planetary orbits were elliptical
- New stars were discovered
- The moon had mountains
- The sun had spots
- Objects fell because of gravity, not because of their rightful place in the universe.

Dichotomy Broken

- Planets remained in orbit by the same laws that caused rocks to fall to the ground.
- The same laws that applied on earth also applied to the heavens.

Dichotomy Broken

- The heavens were composed of material substances as on earth, and their movements were impelled by natural mechanical forces according to mathematical laws.



Dichotomy Broken

- The dichotomy between the celestial and terrestrial realms was broken

Immutable things
of the heavens
(Celestial)



Mutable things of earth
(Terrestrial)

Tradition Questioned

- The absolute authority of Aristotelian Tradition and its attending scholasticism was called into question.



Scholastic Synthesis ***The Integrationist Model***



Scholastic Synthesis





The Loss of Biblical Authority

- Science was now autonomous not only from human tradition but also from Biblical guidance.

Francis Bacon



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post-Modernism
--------------	--	--	---	-----------------------------



16th century

Francis Bacon

- Knowledge of the natural world comes from experience and experimentation (**empiricism**) ALONE.
- Spiritual and natural realms operate by their own SEPARATE AND independent laws.
- In summary - Science ALONE

Rene Descartes



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post- Modernism
--------------	--	--	---	---------------------------------

17th century





Descartes

- Response to skepticism about the possibility of certain knowledge
- Systematically doubted everything
 - Existence of physical world
 - Existence of own body, ect.
- Certainty of self-awareness
- I doubt, therefore I am
 - Popularized as I think, therefore I am

Descartes

- Analytical reason **ALONE** (as contrasted with reason that was guided by the Bible) was the basis for understanding the natural world
- Human reason was enthroned as **supreme authority**



Authority



- The universe was understood mechanistically rather than sustained by God.
- Whereas Luther's foundational certainty was his faith in God's revelation in the Bible, Descartes' foundational certainty was his faith in the procedural clarities of mathematical reasoning applied to the thinking self.

Descartes separated the material world from its long association with religious belief, declaring the **autonomy** of science to develop its analysis of that world... unconstrained by the authority of scripture. The study of the natural world was now seen as autonomous from the Bible.



Mankind was now free not only from the dictates of the natural world, tradition, church, and king, but also from Scripture.



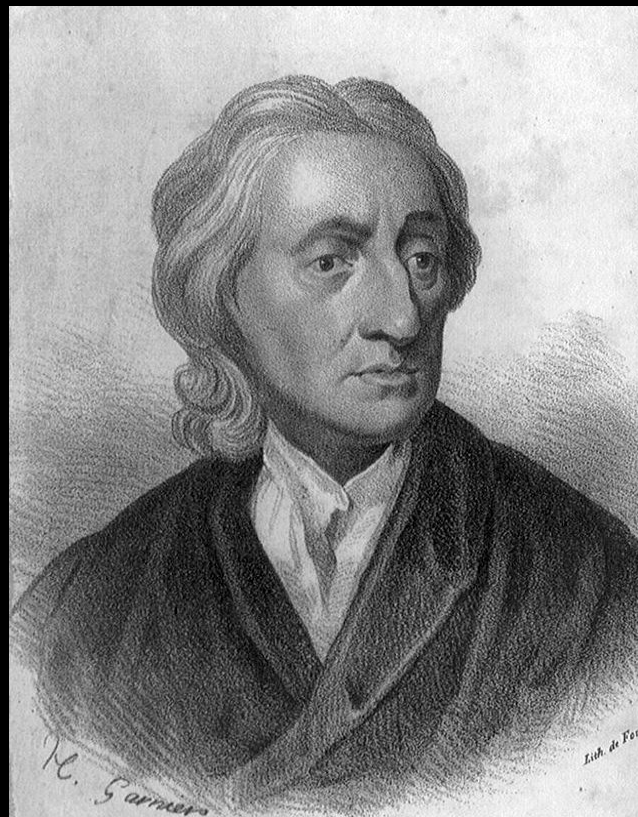
Natural Law

John Locke



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post-Modernism
--------------	--	--	---	-----------------------------

17th century



John Locke

- Ideas are not innate
- The mind is a blank slate to be written upon by our experiences
- Experience ALONE (not intuition, reason, or Scripture) is the foundation for understanding

New View of God--Deism

- Divine architect who set the universe in motion
- NOT the Man of Calvary
- NOT active in history, not the man of the exodus, nor will He coming again in a second coming

Deism

- The universe was to be explained on mechanical and mathematical principles
 - Observation and analysis
 - NOT scholastic ideas
 - NOT divine revelation or God's action

Deism

- God was active in the design and creation of universe
- God's revelation is universal in nature
- God was not active in historical events
- God did not reveal Himself in the Bible to a particular people at a particular time

Deism

- Faith is based upon empirical evidence and reason.
- Faith is not based on the gift of God through the Bible, not on God's revelation of Himself.

Enlightenment Results

- The nature and source of knowledge of the natural world is **not** to be determined by special revelation.
- It is to be discovered by some aspect of humanity, primarily by empirical science

Enlightenment Results

- Doubt was integral to the process of acquisition of knowledge. Everything was to be questioned until one arrived at an absolute starting point.
- Doubt is still central to education today

Enlightenment Results

- “Faith”--if it had any meaning at all--was founded upon and harmonious with the results of the scientific process
- Faith was not based upon God’s word, but rather in human intellect



Enlightenment Results

Theology

Science



Science was King

“The greatest achievement of Newtonian science must ever be the first full explanation of the universe on mechanical principles. One set of axioms and laws of universal gravitation applied to matter everywhere on earth as it did in the heavens. Who, after studying the contribution to thought, could deny that *pure science* (italics supplied) exemplifies this creative accomplishment of the human spirit at its pinnacle?”

Science was King

What an exalted view of science. What a transforming view Newton gave to all humans. In all different endeavors the optimistic view that humans could deduce the order of the natural world had a significant trickle down effect in other human endeavors.”

- Science had become the way, the truth, and the life.
- Freedom was absolute. Humanity was no longer under the bondage of Greek metaphysics, scholastic theology, the church, tradition, or the authority of the Bible.

As Tarnas summarizes it: While the classical Greek world view had emphasized the goal of human intellectual and spiritual activity as the essential unification (or reunification) of man with the cosmos and its divine intelligence, and while the Christian goal was to reunite man and the world with God...

...the modern goal was to create the greatest possible freedom for man—from nature; from oppressive political, social, or economic structures; from restrictive metaphysical or religious beliefs; from the Church; from the Judeo-Christian God; from the static and finite Aristotelian-Christian cosmos; from medieval Scholasticism; from the ancient Greek authorities; from all primitive conceptions of the world.

Leaving behind tradition generally for the power of the autonomous human intellect, modern man set out on his own, determined to discover the working principles of his new universe, to explore and further expand its new dimensions, and to realize his secular fulfillment.⁴

Coming of Age

- No need for God to tell us how to live or what to believe
- We have **come of Age**
- Neither God nor His Word is necessary to understand the universe
- God, if He exists, must conform to whatever we discover to be true in the natural world.



18th & 19th Century



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post-Modernism
--------------	--	--	---	-----------------------------

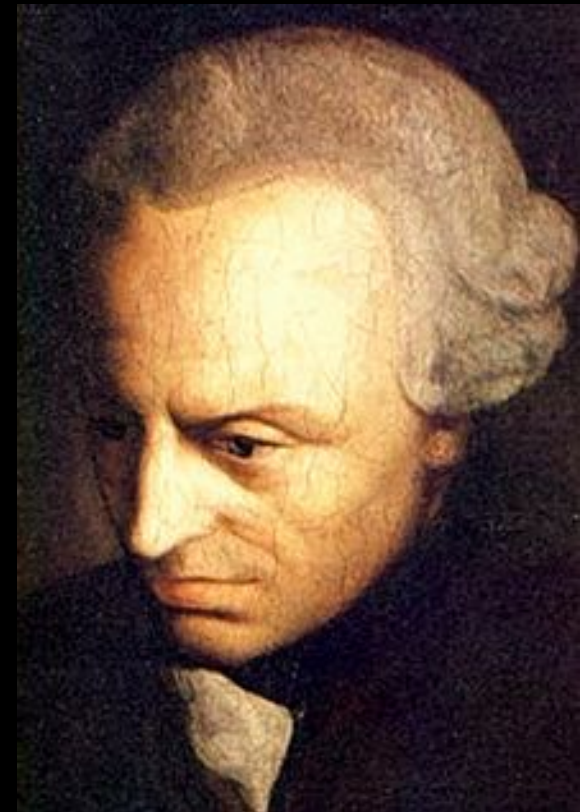
Eighteenth and nineteenth century theology stepped into the epistemological shoes that were developed in the era of the Enlightenment.

Immanuel Kant



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post-Modernism
--------------	--	--	---	-----------------------------

18th century



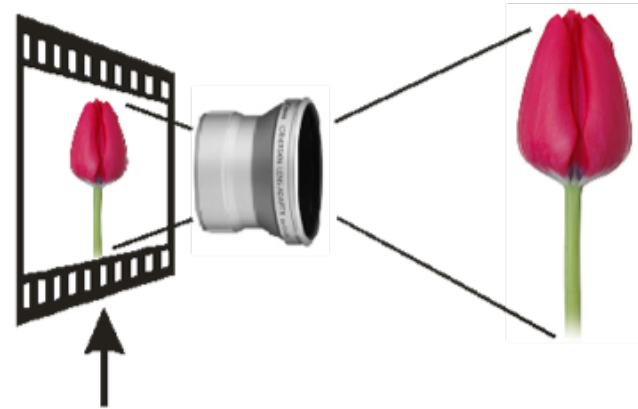
Kant

- Denied that a mind is simply an empty vessel (*tabula rasa*)
- The mind itself determines the character of knowledge
- Questioned the theoretical arguments for the existence of God

EPISTEMOLOGY

PRE KANT

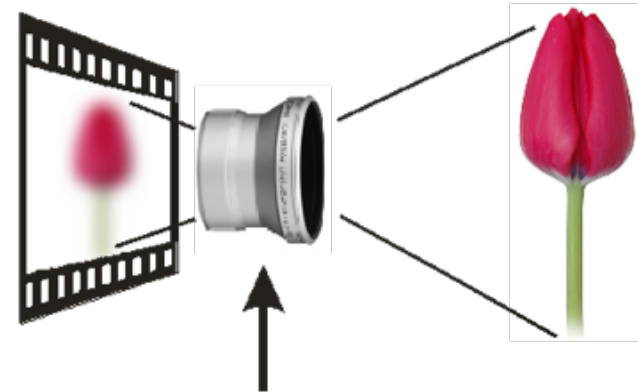
Reality imposes meaning upon the mind of man. Philosophers intended to discover the external world of reality.



The mind of man is the blank piece of film upon which reality is registered

POST KANT

The mind of man imposes meaning on reality. Philosophers turn to the world of interiority (within themselves)



The mind of man is the lens of the camera, which determines what is seen as reality



Kant's New Appeal

- Man is structured *a priori* to live under certain moral imperatives
- Man has an insatiable desire for happiness
- Man is driven toward the supreme good—the ideal union of moral perfection and complete happiness



Kant

- The supreme good in man cannot be fulfilled in this life
- There must be a life beyond
- Only God is capable of bringing about a moral order within eternity

Kant

- This argument is not objective, valid proof of God's existence
- Simply justification for the concept of a perfect and infinite God if we want to live in harmony with the nature of our being.

Kant

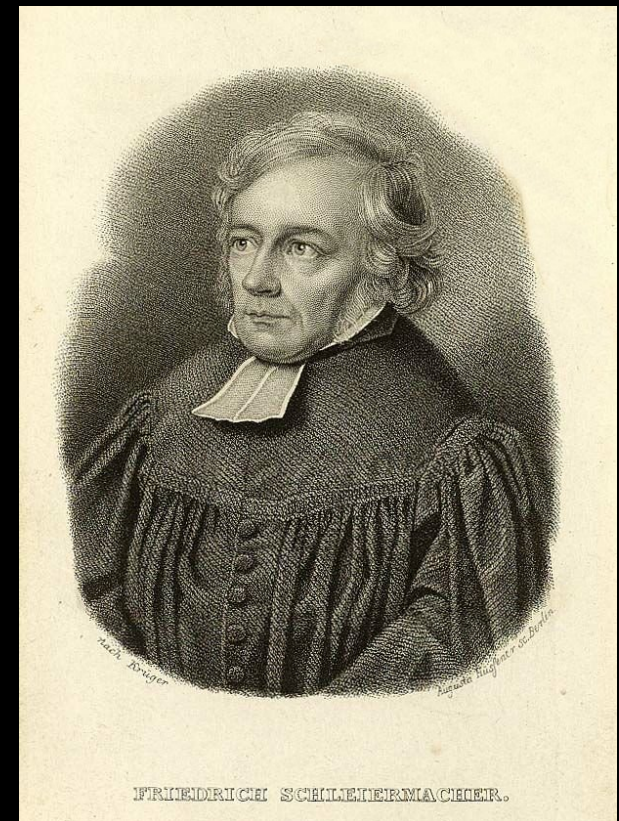
- Scripture was interpreted morally
- From moral foundations to theology
- Not from the Bible to morals

Friedrich Schleiermacher



Early Church	Middle Ages Dark Ages 500s-1500s	Renaissance 1300s-1600s Reformation 1500s	Enlightenment Age of Reason 1600s-1700s	Modernism Post- Modernism
--------------	--	--	---	---------------------------------

18th – 19th centuries



Friedrich Schleiermacher

- Father of “contemporary theology”
- Agreed with Kant’s turn to the human subject

Friedrich Schleiermacher

The Foundation of Religion

- NOT metaphysics (like Kant)
- NOT a sacred book (like Kant)
- NOT a moral life (unlike Kant)

Friedrich Schleiermacher

- Mental life is composed of
 - Perception (knowledge)
 - Activity (moral life)
 - Feeling (religious life)

Friedrich Schleiermacher

- Religion was the creation of the *apriori* self-consciousness
 - Not scientific
 - Not moral
 - **Centered in feeling**
- Consciousness of religious truth was immediate self-consciousness

Friedrich Schleiermacher

- Religious truth was based upon a **feeling** that our being and living was being and living in and through God. It was a **feeling** or consciousness of ourselves as absolutely dependent.

Friedrich Schleiermacher

- By placing the basis of religion within **feeling**, Schleiermacher broke down the distinction between the natural and the supernatural. The immanence of God in man and the world became the basis for theology.

Friedrich Schleiermacher

- Christian doctrines are formulated relative to **feeling**, not Scripture
- Revelation did not communicate knowledge, but rather, **religious experience**

19th Century
Protestant Liberalism



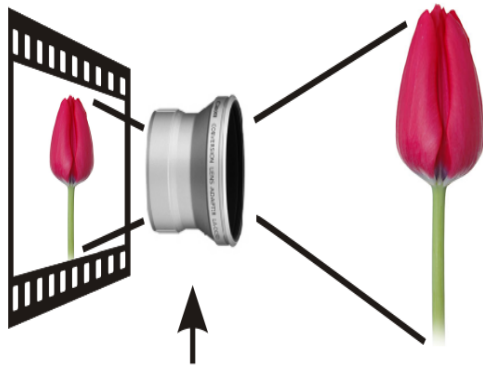
Object* → *Subject

- The new paradigm was a switch from the object, the world outside of humanity, to the subject, the world inside of mankind.

Outside* → *Inside

MODERNISM

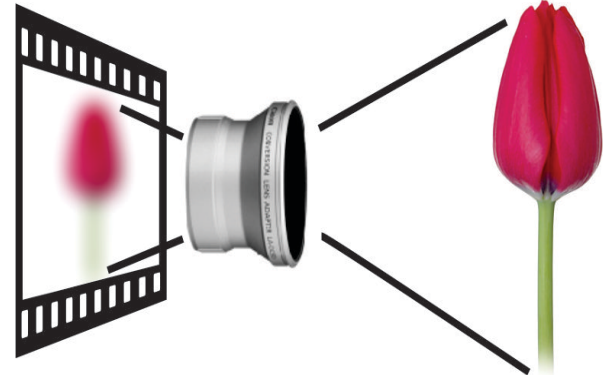
Science provides the lens
for understanding reality



Science is the lens for
determining truth

OR

The mind of man imposes
meaning on reality. Theologians
turn to the world of interiority
(within themselves)



The mind of man is the lens,
which determines what is
seen as reality

Paths to Knowledge of God

Contemporary Period

“I you want to know God,
you must look at man”





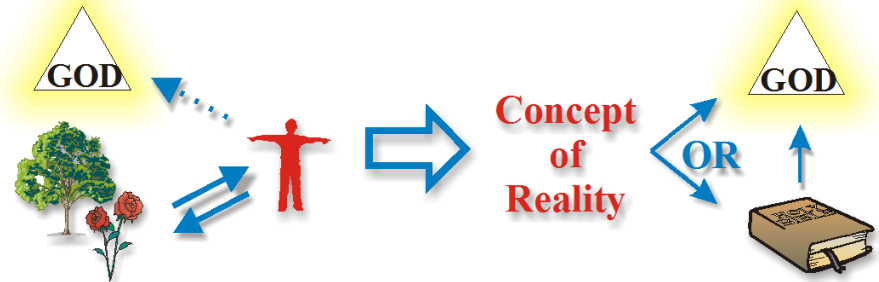
Common Characteristics of Theology Early Church to Enlightenment (Except the Reformation)

- Natural continuity between the natural world and the world of religion
- We are capable of determining the nature of reality as the basis of our theology apart from scripture
- Criteria other than Scripture form the foundation for theology and our understanding the natural world.

Paths to Knowledge of God

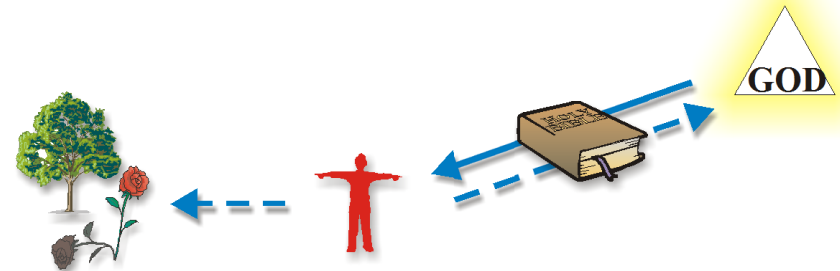
Medieval Period

“Look at Reality”



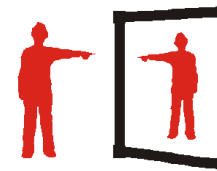
Reformation

“Rely on God’s
Self-revelation”



Contemporary Period

“Look at man”



Theology

Biology

Nature

History

Philosophy

Science

Psychology

Theology

Sociology

Archeology

Geology

Anthropology



A stack of grey, irregularly shaped stones is piled on top of a black Bible. The Bible has white text on its cover, including "ZONDERVAN" and "NIV". A large, bright orange 'X' is superimposed over the Bible and the stones. The text "ALL HUMAN DISCIPLINES" is written in bold, black, sans-serif capital letters across the middle of the stones.

**ALL HUMAN
DISCIPLINES**